

10. I take my sickle also in hand,
 INDRA, with
 a prayer to thee ; fill it, MAGHAYAN, with
 a handful
 of barley already cut or piled.¹

SHTAKA X. (LXXIX.)

The *RisU* is KjarraNir of the race of
 Emiatr; the deity is SOMA ;
 the metre is *Gdyatri*, except in "the
 last verse, where it is
Anushtiibh.

1. This all-creating SOMA, obstructed by
 none, ^arga
 the conqueror of all, the producer of iruit,
 ^the seer,
 the wise, (is to be praised) with a hymn.
2. He covers what is naked, he heals all
 that is
 sick, the blind sees, the lame walks.
3. SOMA, thou offerest us a wide shelter from
 the
 wasting enmities wrought- by our foes.³
4. O *Rijishinf* by thy wisdom and might
 drive
 away the enmity of our oppressor from the
 heaven
 and the earth.
5. The petitioners seek for wealth, they
 attend

¹ It would appear as if the field were a
 barren ona and the
 poet sought from *Indra* a harvest which
 he had not sown.

* *Visicajit* and *udbhid* are also the names
 of two special Sonu
 ceremonies, and the Soma may be
 addressed under these names
 5 as the principal means of their
 accomplishment.

³ *Yajur Veda*, 5. 35. Sayana seems to take
y&ntasi as *thavasij*
 Mahidhara explains it, " thou the restrainer
 (*yanta*) from enmi-
 ties, etc., thou art a wide shelter."

⁴ *i.e.* thou who possessest the remains of the

Soma, offered in
the third *savana*, cf. *TaiU. Sanhitd*[^] yi. 1. 6.
Rijishin is trans-
lated in the St. Petersburg Diet. "vorstiirzend,
ereilend."